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native word for moiety is ba-per-u, meaning the four subsections that belong to each moiety. It probably has reference to bapa (father), although the natives are unconscious of any such association.

The members of each moiety are supposed to speak different languages. The clans around Buckingham Bay, Arnhem Bay, Elcho Island and down the east coast of the Gulf of Carpentaria say they speak the Ko-par-ping-u language if they belong to the Yiritja moiety, and Djam-bar-ping-u if they are Dua. Actually, vocabularies gathered by the author show no difference between the two so-called languages. Language, however, is a native criterion—the final test—used to differentiate local groups. Even each clan is said to have a "language"; and some have a different dialect, but most within a given area speak the same one. The clans claim "languages" of their own by giving themselves linguistic names in addition to group names (see list, pages 39-51).

The people surrounding the Koparpingu and Djambarpingu area say their moieties have linguistic differences that are like Koparpingu and Djambarpingu, but do not consider themselves as being Koparpingu and Djambarpingu. There is considerable regional dialectic variation among the Murngin clans; the division, however, is not on the basis of moiety, but on that of groups of contiguous clan hordes belonging to the same tribe or to different tribes.

Everything in Murngin civilization is divided on this dual basis. There is nothing in the whole universe—plant, animal, mineral, star, man, or culture—that has not a place in one of the two categories. This division is as clear cut to a Murngin as heaven and hell to a mediaeval theologian, although of course never on the basis of good or bad. The allocation is made by an association that sometimes seems irrational to a European but is perfectly reasonable to the native mind. When one inquires into the underlying concept back of such seeming syncretisms, the reasoning is as justifiable, granted the premise, as for our own classifications.

To illustrate the principle: a red parrot is Dua because of his early association with the Dua creator women; red parrot feathers, one of the chief articles of decoration, are Dua because of this; baskets covered with red parrot feathers are Dua. The spear thrower is Dua, the sting-ray spear belongs to the same moiety, but the wooden spear is Yiritja. The shark belongs to the Dua moiety; the barrimundi is Yiritja, as is black duck.

The above association of objects may seem arbitrary and haphazard

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to the reader, but every article fits into an elaborate ideological system which finds its expression in myth and folklore. The white man is Yiritja, therefore all of his culture is Yiritja; so that if a tin can is thrown away at a mission station the native who captures this valued prize knows that it is Yiritja and has a convenient and workable category in which to place it. The white man is Yiritja because the Malay trader before him was Yiritja, and Malay and white man, to the native, are obviously alike.

The moiety division is a most fundamental category in the native mind. It divides the mother's people from the father's. Ego's mother's brother, his mother, and his wife are in the opposite moiety to him, for the descent is patrilineal, while his own father and father's sister are in his own moiety. Below will be found a list of the relatives who belong to each moiety.[14] We shall place ego in the Dua moiety in order to orientate the relatives to him.

Dua	Yiritja
marikmo (father's father and father's father's sister)	nati (mother's father)
bapa (father)	momo (father's mother)
mokul bapa (father's sister)	gawel (mother's brother)
wawa (older brother) (ego)	arndi (mother)
yukiyuko (younger brother)	galle (mother's brother's daughter [ego's wife] and mother's brother's son)
yeppa (sister)	
gatu (son and daughter)	waku (sister's son and daughter, and father's father's sister's son and daughter)
maraitcha (son's son and son's daughter)	dué (father's sister's son and daughter)
mari (mother's mother's brother and mother's mother)	natjiwalker (mother's mother's mother's brother's son)
marelker (mother's mother's brother's son)	momelker (mother's mother's mother's brother's daughter)
mokul rumeru (mother's mother's brother's daughter) (mother-in-law)	dumungur (father's sister's daughter's daughter's son and daughter)
gurrong (father's sister's daughter's son and daughter)	nati (mother's father)
kutara (sister's daughter's son and daughter)	kaminyer (daughter's son and daughter)

Incest rules are very rigid, sexual intercourse not being allowed between members of the same moiety. The rigidity of the taboo is illus-

[14] The kinship terms which are here divided into the two moieties are fully described in the next chapter.

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gathered some sweat from it. He then put it on the neck of both the Yiritja and the Dua flying foxes. They could speak then. 773X

They were just the same as man is now. An old man must always put sweat on a young man after he has been initiated or he cannot talk. (This explains "why" old men put sweat on the men before the Narra ceremony starts. This is also "why" the sweat of an old man is put on the eyes of the young men just before they see the dances of the Djungguan ceremony.) [852]

UDAL PEOPLE

Inside the world there are plenty of black men. They sit down inside. We live on the top. Our old people think that up above in the stars there is another world. This one we live on is a second world, and there is another one more inside than this one. The country inside this world is all the same as this one. Up above Wongar men live and here ordinary men live and below, men who are almost like men live. These men have very big teeth and a very large mouth. 772

EMU AND JABIRU

In the old days Emu and Jabiru were gawel and waku to each other. Emu was sitting in his camp making spears. After a time he had a large bundle of them. His son-in-law came along and sat down by him. Emu, sometime before, had given him his daughter for a wife. Jabiru said to Emu, "Gawel, I am going to look for sting ray. I think it would be nice for us to have some of them to eat." 773X

"All right," said Emu, "you go ahead and go out and get some, for I should like to have some too. Take my daughter with you."

Jabiru and Emu's daughter went out in a canoe and speared an abundance of fish. After they caught them they took out the prong from the tail of each sting ray and carried them back to land. Jabiru took out all the fat and those parts of the intestines prized as delicacies and cooked them in shells. He left the lean meat to one side. After the fat had cooked he ate it. He took the lean meat and put it in several large baskets and carried them back to the camp. There was no fat on any of this meat. Emu's daughter said, "Husband, what are you doing? You have eaten all the fat and the best part of the sting ray and left none for my father. He is not a dog. He cannot be treated that way."

Jabiru said contemptuously, "Oh, I don't mind. Didn't I catch them myself, so didn't they belong to me?"

When they got near the camp Jabiru's children and Emu's son were playing together. The children said, "Here comes our father. He has plenty of food."

Emu saw them coming and said, "Oh, we are going to have all we can eat of sting ray." Jabiru, when he got to the camp, left his spears against a tree; he left his basket with the meat in it by the spears. He told his